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WEEKLY REVIEW.

—Our local races are going from bad to worse; their poorness has become a proverb, a subject for sarcasms and disagreeable remarks. So says a contemporary. Is this a matter for deep humiliation? Is it a proof of retrograde civilization? We cannot take this view of it. Even if one could be sure that the horses are run *bona fide*, that the owners have not an interest in *losing*, that the jockeys have not been bribed, still what particular satisfaction can there be in contending with a great crowd largely composed of the very scum of the population, for a sight of unknown horses ridden by unknown men. In fact, almost all the interest felt in races is a pecuniary interest. The majority of spectators bet on horses; and the attendant on a race becomes by that fact an encourager of gambling. When men become "horsey" they are in danger of getting assimilated to a type of character that is certainly not the best. We do not know how it is; the horse is a noble animal, but when men "delight in horseflesh" they generally take on some not very noble characteristics. Profanity is one of them.

—One that has "a horror of commentators" sends us his own comment on John iii, making it out that three separate births are needed, and that to *see* the kingdom is not to *enter* it. Commentators would have shown him that in the language of Scripture 'to see' in certain connections means 'to have,' 'to experience.' For instance, "shall not see life," John iii. 36; "was translated that he should not see death," Heb. xi. 5; also Ps. xxxiv. 12. It is by comparing Scripture with Scripture that a man becomes fitted to be a commentator.

—'The fool hath said in his heart, No God,' says the Psalmist. The nineteenth century has ruled God out of the administration of affairs, and thinks it a mark of deplorable ignorance to speak of natural events as the work of divine providence. We think the Psalmist is right and the nineteenth century wrong. We highly approve of the measures adopted by the Governments of India to alleviate the pressure of the famine; we approve of them so far as they go; it is highly creditable to the rulers that they show so much solicitude to save the people from suffering. Yet would it not have been a good and wise thing on the part of the Government to appoint a day of humiliation and prayer, recognizing the fact that there is a moral Governor of the Universe, and calling upon all to humble themselves beneath His mighty hand? We believe it would have been. We believe it would be. Even within the last two months the calamity has been intensified and that too by the very thing the absence of which originated it, —rain. There was a fall of rain that destroyed the very grain accumulated at different depots, for relief, to the amount of a million stg. Since then, there has been rain, with hail, in Khandeish, Guzarat and C. India, destroying or seriously injuring the cotton and other crops. One is reminded of the passage in Isaiah where judgment after judgment is described as coming on the land, but the constant refrain is, "For all this his anger is not turned away, but his hand is stretched out still;" and of the passage in Amos where six times, after as many specified judgments, we have the words, "Yet have ye not returned unto me, saith the Lord." Let us quote one of these judgments: "And also I have withholden the rain from you, when there were yet three months to the harvest; and I caused it to rain upon one city, and caused it not to rain upon another city; one piece was rained upon, and the piece whereon it rained not, withered. So two or there cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord."

—We occasionally see in home papers letters from Pasrooty, in the Madras Presidency, giving an account of missionary work carried on by Miss Reade. This lady appears to be devoted, heart and soul, to the work of making known Christ to the Natives of India, and it would appear that her labours are not unsuccessful. Many of the wives of missionaries in this country, in the rural districts, are accustomed to engage actively in the work of making known Christ in the villages, though it is generally among the women that they seek their audiences. Miss Reade regards herself as 'a debtor to all.' In the Central Provinces there is an American lady, Miss Drake, well known to churches in America as a successful evangelist. After spending a year in Ellichpoor, studying two of the vernaculars, she has lately removed to Bassim, C. P., where, aided by another lady, she hopes to prosecute work for the Lord. Some time ago we found ourselves in a town still higher up in Central India, where there was a lady of the society of Friends, carrying on missionary work. Though an invalid needing to be wheeled from one room to another, she was living a mile or two from the station, teaching a school of Native children, and there were none but Natives near her. As for the English and American and other ladies in the large towns and cities of India, engaged in Zenana work, they are getting to be a host. Yet, compared with the millions of India, how few they are.

—Connected with the Am. Board for Foreign Missions there are now 239 churches with 12,424 members. Of these, 89 churches are in Turkey with 5,230 members. The number of ordained missionaries is 137.

—We have been favoured with the following: "Serving our Generation," an exceedingly well written sermon on the death of a Christian merchant of Portsoy, Mr. John Allen, by Rev. Wm. W. Peyton, of Portsoy, formerly of Bombay. Also, The Intuitional Theory of Religion, a Lecture by the Rev. Gunputrao R. Navalkar. We reserve this for further notice.—Also, the *Vedarthayatna*, for October and November.

—"Report of the Free Church of Scotland's Bombay Mission for 1876." If we mistake not, some years have elapsed since a separate Report of this Mission appeared. We learn from it that the number of College students was greater in 1876 than ever before. This is the only Protestant College in Western India; Christian students from other Protestant Missions are repairing to it. Many of the students are Parsees, which has not been the case in years past. Encouraging notices are given of the vernacular girls' Schools in Amroli, Girgaum, the Poor House and among the Beni Israel. Of the Boarding School under the care of Miss MacRitchie, a very satisfactory account is given. The health of the school contrasts remarkably with the sanitary reports of previous years. Rev. R. G. Navalkar has been some time in charge of the Native Church. Three adults, baptized in infancy, were admitted to full communion. Open-air preaching twice a week has been carried on, near the Amroli church; also to some extent at Byculla. Mr. Lazarus Abraham, in charge of the Medical Mission at Golwad, reports 2827 patients treated at the dispensary, and also addressed on the subject of salvation. The Report does not give us statistics of the school attendance, or of the Native Church.

—The primary object of the Training Institution of the Chr. Vernacular Education Society at Ahmednuggur, under the charge of Mr. J. S. Haig, is the training of Christian teachers for vernacular schools. It is undenominational, and pupils are received from the different missions, so far as these are disposed to avail themselves of this aid. The number of pupils last year was 48, viz. 15 in the senior class, 15 in the junior, 18 in the preparatory. It is a thoroughly Christian institution, and is of very great value as a missionary agency. Many of those who have been trained in it are now teachers and catechists, and some, we believe, have become preachers and pastors. In all 199 students have entered the institution. The Marathi language is the medium of instruction. The examiners (Rev. Messrs. Fairbank and MacKichan) speak very highly of the attainments of the scholars. It is matter of thankfulness that Mr. Haig has been enabled to continue so many years in charge of this important work. The C. V. E. S. have done an admirable work for India, in the way of helping to supply a Christian educational literature, and are now actively engaged in the work of colportage.

—There has been a trial growing out of an ecclesiastical lottery, at Allahabad, and of the three parties concerned, the Roman Catholic priest, a Mr. Purcell and the Government, we know not which reaps most of the discredit. The priest (Father Lewis) is in charge of a Catholic Seminary, and wanted money for some purpose; Mr. Purcell undertook to get up a lottery for Rs. 60,000 at one rupee a ticket; Government consented to wink at the proceeding and not enforce the law against lottery advertisements. All this is highly suggestive. Government in its legislation has decided that lotteries are gambling devices and immoral, but when it is the Romish church that is to be helped, then 'the end sanctifies the means.' Well, after the lottery device had been carried out, the priest and the promoter quarreled about the division of the spoils and the former received a letter from the latter containing the following charge:

"The St. Joseph's Seminary Lottery was got up to build a school or in aid of the building fund, but since it has been changed by Bishop Tosi as speculation and for the payment of debts and Mrs. Wiggin's legacies and other monies, you all think every one to be fools but yourselves."

'One good turn deserves another,' and Government having, in a sense, sanctioned the lottery, now with remarkable amiability prosecuted Mr. Purcell. The case has been decided against the priest and Government; lottery tickets are not property, and so there was no breach of trust. We would take the liberty of referring our R. C. friends to what St. James says in his epistle (iv. 1-3): "Ye lust and have not: ye desire to have and cannot obtain; ye fight and war, yet ye have not, BECAUSE YE ASK NOT."

—At the monthly missionary meeting Thursday evening, the Rev. Mr. Meadows of the C. M. S. mission, Tinnevelly, was present and gave an interesting account of the great work accomplished and still in progress there. Mr. Meadows has been many years in the country and is now about to visit England.

—The Seventh Report of Woman's Work in India in connection with the M. E. Missions in Oude and Rohilcund, is a volume of 60 pp. We hope to extract some of the interesting facts with which these pages are replete. When we consider the rapid development of this work in India, the number of European and American ladies coming out to engage in it, and the success that has attended it, we are filled with surprise and thankfulness. "When the Lord gave the word, great was the company of *those that published it*;" this last expresion is in the feminine, in the Hebrew.

—It has been reported this week that the Sultan is out of his mind. But there comes an official denial from Constantinople. Which means perhaps, that the Sultan himself does not think he is out of his mind. It was toothache, not mental aberration. It was probably the banishment of Midhat Pasha, immediately after having obtained such advantages for the Porte, and won that great victory over the Conference, that gave rise to the suspicion. We are also informed that no change is contemplated in the post of Grand Vizier. As Edhem Pasha had been filling the post for 14 days at the date of this announcement, it seems to have been called for.

—A Brahmin priest in Calcutta murdered a girl because she had another lover besides himself. He did the deed in his own house with a sword previously obtained for the purpose. The jury acquitted him of murder, found him guilty of culpable homicide and he was sentenced to a term of imprisonment. Government exercised its right of appeal and had the case tried again in the High Court, when the man was found guilty of murder and sentenced to be hung. The Lieutenant-Governor was petitioned to spare his life and the feelings of his caste-people, but happily refused to purchase popularity at the expense of justice. It seems very difficult for many of our fellow-subjects to understand that the higher the position and the greater the reputation of a criminal, the more is his crime intensified.

—We regret to mention that Captain Henry, of the P. & O. Co., one of our most influential citizens was thrown from his carriage yesterday and almost immediately killed.

CALCUTTA ITEMS.

We have recently been favoured with a visit from the Rev. Mr. Gregson, of Agra, who came among us by invitation of the Young Men's Christian Association, and did some stalwart work, both in the evangelistic line, and in his own special field of temporance reform. As Mr. Gregson is personally known in Bombay I need not speak of his peculiar methods, or his ability as a speaker, but will only say that he did much good among us, stirred up a deep interest in many minds, saw a goodly number of sinners led to Christ, and about a hundred and fifty persons sign the pledge at his closing meeting. This meeting which was held in the large Methodist church, was a great success. Many doubters were present, not a few of whom were convinced before they left, while others had their eyes opened to see the question of total abstinence as they had never viewed it before. The total abstainers in Calcutta are now a very numerous body, and are increasing rapidly. I should think there are not less than a thousand persons in the city who are either pledged abstainers, or practically follow the rule of total abstinence. The Good Templars have five or six very active lodges in the city and suburbs, and three or four other societies push forward the work, while the Episcopal Methodists all walk by this rule, and by their family and other connections influence a very large number of personsto abstain.

I have noticed in recent numbers of the *Guardian* brief mention of the excellent work carried on by Mr. Oakes among the sailors at this port. I have had favorable opportunities for observing this work closely, and am more than pleased with it. It bears every mark of genuineness, and is in some respects a marvel of spiritual power. Next Tuesday the Knight Commander will sail from this port for San Francisco, carrying away a band of twenty-two converted seamen, men with a clear experience and some of the m manifestly full of the Holy Ghost. Other ships are leaving nearly every week, sailing to ports in almost every sea, and carrying with them little bands of Christian witnesses. Mr. Oakes has rented a house and opened a coffee room, reading room, inquiry room, and prayer room, and is pushing forward his work with vigor,—or perhaps I ought to say, with faith, for quiet faith is the most genuine vigor. He trusts God and his scattered Church of sailors to support him and his work, and thus far has not found the promises to fail.

God's work is going forward among us. Sometimes the ark seems to move slowly, but our impatience is apt to be a mere symptom of unbelief, and when God's agency is recognized by us, and his ways sought after, it suffices to know that the ark does go forward. No week passes without souls being saved. Many of these are sailors, many strangers, and many belong to that floating class found in every Indian city which so rapidly disappears from view. One hundred and four persons have sought God publicly in the Methodist church since it was dedicated on New Year's eve. The names of these persons have all been carefully registered, and subsequent efforts made to instruct them in the way. The result is by no means satisfactory in every case. Not a few who ask for prayers are found to be intoxicated, some are moved by a curious desire to "get some good," while others again have the most transient conviction. But while we find the same unsatisfactory kinds of soil waiting for the seed that the Saviour described in his day, the precious seed is not wholly lost. Some are nearly always found willing to receive it into good and honest hearst, and already we see in them promise of a rich and abundant harvest. May the Lord of the harvets multiply such exceedingly.

J. M. T.

The Bombay Guardian.

SATURDAY, FEBRUARY 24, 1877.

DID PAUL WRITE HEBREWS?

In our version, the Epistle to the Hebrews is attributed to the Apostle Paul; but there are those who think that he was not the author, and deny that there is any reasonable ground for attributing it to him. Paul's name does not occur in it; but Paul, in his epistles, is always careful (it is urged) to assert his apostleship and thus give an apostolic character to his writings. There is a marked similarity in the way in which he begins his letters generally; also in the way in which he closes them. In Paul's letters there are frequent references to himself, and pronouns of the first person are multitudinous. In these respects the "Hebrews" differs widely. The *Christian Union* in some remarks upon this subject, says there is no historical evidence of Paul's authorship of this epistle. Nor is there evidence of any kind that Luke, Barnabas or Apollos, (Silas might have been added) to whom conjecture has assigned it, wrote it. If this is so, it is very remarkable. The epistle was early recognized as canonical; it is, from every point of view, one of the most admirable books of all Scripture; the writer of it speaks of himself as perfectly well known to those to whom he is writing, and speaks with a high degree of authority; and yet, the assumption is, that the authorship is and has from early ages been unknown.

We have been for more than 30 years familiar with the arguments against the Pauline authorship of this book, having heard them first from Dr. E. Robinson, the Orientalist; and yet we cannot admit their force. We believe that the historical evidence that Paul wrote it, is sufficient, and we do not think the internal evidence conflicts with the historical.

The early Greek Christian writers recognize it as Paul's. There are allusions to it in Justin Martyr, A. D. 140; Clement of Alexandria (194) quotes it often as Paul's without any hesitation. Origin (230) says, 'Not without cause did the ancients transmit this as Paul's.' Theognotus, Methodius, Pamphylus, in the same century, and many others subsequently. Eusebius says; "There are fourteen epistles of Paul before the public and well-known; but yet there are some who have rejected that to the Hebrews, alleging that it was not received by the church of the Romans as a writing of Paul." Eusebius himself often quotes it as Paul's, and Athanasius unhesitatingly assigns it to Paul. Among the Latin early Christian writers, Clement of Rome (96) quotes Hebrews oftener than any other book, without (we believe) mentioning its author. Tertullian, presbyter of Carthage, ascribes the epistle to Barnabas. This appears to have been a mere conjecture, resting on no historical basis. The evidence of origen, who was a great student and book worm, is (as we have seen) to the effect that the epistle was re-received from the first century as Pauline. Jerome says that the non-Pauline origin of the epistle was maintained by *all the Latins;* Augustine says it was of doubtful authority with some. Now can we assign any good reason why in the West, and especially in Africa, there should be an unwillingness to honour this epistle, showing itself in the denial of its Pauline authorship? We think a good and sufficient reason may be found in the fact that this epistle was thought to favour a doctrinal position which was generally resisted by the churches of the West. The Montanists insisted that those who had made a profession of faith in Christ and had then lapsed, could not be received again, and they quoted Hebrews vi. 4-8, and x. 26, as an inspired testimony to the correctness of their view. In many of the churches were to be found those who had once lapsed, but had professed repentance and been again received. Naturally, a fierce controversy would be evoked by any attempt to make it appear that the presence of such persons defiled the church; and many would be led to deny that a passage of Scripture that seemed to be directly against their views and practice, was written by the Apostle Paul.

With regard to the alleged disparity of style between Hebrews and the Pauline epistles, it seems to us that certain things have been left out of account. Paul's epistles to churches, were written to churches that he himself had planted among the heathen, consisting chiefly of Gentile converts and partly of converted Jews. The church in Rome had not indeed been planted by him, but the last chapter of the epistle to the Romans shows that Paul was well acquainted with the members of that church, and had laboured with many of them in other lands. He was the apostle of the Gentiles, distinctively; as Peter was the apostle of the Hebrews distinctively. He was to a certain extent going out of his sphere, in addressing the Hebrew Christians of Palestine. From the time of his conversion his heart had gone out toward his Jewish brethren, and he would willingly have devoted himself to them; but the Head of the Church saw differently and sent him to the Gentiles; still, he considered himself a debtor both to the Greeks and Barbarians, to all men in fact. In "Romans" and "Galatians" we see how competent he was to meet the Jews and Judaizers in argument. He is at length informed that the churches of Christ in Palestine were in a sad and perilous state of declension, caused by the concessions which they had made to the Jewish sentiment prevailing around them, and their reluctance to give up usages and tenets that had the sanction of the Old Testament Scriptures. Paul understood the situation as perhaps nobody else did. Peter was in Babylon, occupied with the churches gathered largely from the converted Jews of those parts. Paul, pressed of the Spirit, un-burthens his heart in this great and noble Appeal to the vacillating Hebrew Christians, who were staggered because the prophecies of Christ concerning Jerusalem had not yet been fulfilled. The epistle naturally assumes more of the character of a carefully studied discussion of the subject. The occasion and circumstances are so different from those under

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devil. They know very well that omnipresence is an attribute of God alone. When they read then that the devil takes the word away out of the heart of careless hearers, they understand that that is attributed to him which is done by his agents. *Qui facit per alium facit per se.*

The tendency of such writings as we are now noticing is to weaken the impression of the authority of Scripture and of the infallibility of Christ's teaching.*

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Sir,—The conduct of any of Messrs. Moody and Sankey's converts being a subject of some interest at the present time, I enclose a cutting from the "Belfast Weekly News" of January 6th 1877, thinking you may perhaps wish to notice it in your paper, or that it may be of use for reference to the original paragraph in the American paper, The New York World.—I am, sir, yours faithfully,

A SUBSCRIBER.

[The case referred to above is that of a man who, after his conversion, surrendered himself to justice as having been guilty of a crime for which he had been previously tried and acquitted, accused himself of perjury, was tried on that charge and sentenced to three years' imprisonment. We had the impression that we had published the account a month or two ago, but possibly the extract was overlooked. Ed. *B. G.*]

Dear Sir,—I was sorry to see in the last number of your paper an avowal of your disbelief in the blessed Bible truth that a believer once in Christ is His for ever. There are no doubt many deluded souls who imagine themselves in Him, but who nevertheless fail to give to the church the evidence demanded in 2 Tim. ii. 19, but if the Word of God does not plainly teach that one who is *really in* Christ is His eternally, I give it up as unintelligible.

Think for a moment that, to be *in* Jesus, is to be a member of His body, of His flesh and of His bones,—a living stone firmly fixed in that grand temple which we all believe is rapidly approaching completion,—one of those of whom the Lord himself has said that He gives to them *eternal* life, that they shall *never* perish, nor shall any man pluck them out of the Father's hand, that they have passed from death unto life and shall not come into condemnation.—

If your belief is true, all the above is pure fiction,—*eternal* life is as much a figure of speech as "transportation for life" often is in the criminal world,—and Paul's exulting language in 2 Timothy i. 9. 12 and iv. 8, was very unwise boasting. Nay more, it has been from the first an uncertainty whether a single soul would ever reach heaven.

Is not the rejection of this blessed truth the result of a fear lest anything should encroach upon that bug-bear "free-will," which after all is a mere theological figment, with no more real existence than the nacrine silver of the Vedantist! Where, I should like to know, is the free will of a man who is led captive by the devil at *his* will; and the language of the child of God is, "not my will, but Thine."

Here indeed is the point at which we diverge. You believe that a man comes to Christ of his own free will, and can go away when he likes. I hold the very opposite of this, namely that not a single soul ever come to Him without being drawn in, and that when drawn in he has never afterwards been lost.

On a man's accepting Jesus, his old nature is not patched up or changed or cast out, and but for restraining grace would again overwhelm him; but One who is mighty to save *keeps him by his own power* (1 Peter i. 5), and works in him *to will and to do* of His good pleasure. To humble him he may sometimes be allowed to fall as Peter was, but he is brought back again. How anybody can bring himself to believe that Peter at the time of his fall was not a genuine lover of Christ, passes my comprehension. Jesus distinctly told him that he had prayed for him that his *faith* might not fail, and told him that when he was brought back he was to strengthen his brethren. If his faith had failed, his end might have resembled that of Judas; and think you that from that time forth, the crowing of a cock ever failed to awaken in him feelings of the most intense gratitude to Jesus who restored him, or to stir him up to encourage and strengthen any fallen brethren?

If you hold to this doctrine of man's free will, that he comes to Christ when he will and can go away when he will, why pray for anybody's conversion, or that God may keep him to the end. As well call upon Baal.

I thank God for the assurance that as He reconciled me to Himself when I was an enemy, *much more*, being reconciled, *shall I be kept in a state of salvation* by Him. I cannot believe that He who for 20 years has kept me as His, controlling, checking and leading my will, is ever going to give me up or will allow me to give Him up.

Two weeks ago your paper contained a Sermon of Spurgeon's, in which he said that a *temporary salvation* would not be worth accepting; and so think I.

Yours, as ever,
G. A. J.

21st Feb. 1877.

[We decline the representation made of our views in the above. We may have somewhat to say on the points referred to, in another number. Ed. *B. G.*]

Dear Sir,—In "Thoughts on the Gospel of John" Feb. 10, Page 395-6 of the *Guardian*, I see the force of what you infer, as to the wine made by our Lord at the wedding, from the analogy of the well-known nature of the Passover wine. But I have always felt a difficulty in taking that view because of what is said by the ruler of the feast (John ii. 9) "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse." It strikes me this way. Why should men be less capable of discerning the difference between good and bad wine after having well drunk, unless the wine were of some degree of intoxicating power? I should like to see that difficulty cleared up, as, *prima facie*, it seems much more likely that the wine was the pure juice of the grape and unfermented, when such a quantity was made by our Lord.

J. R.

[What our correspondent says applies, we think, not to the wine made by our Lord, but to that which they had been previously drinking, or which they were accustomed to drink. But is it not a fact that when people entertain they generally give the best first? Those who have made long voyages at sea, have found it so. Ed. *B. G.*]

NOTICES.

We have received from E. H. E. Rs. 20 for the proposed evangelistic services on the Esplanade.

Thursday, March 1, 8½ p.m., in the Bible Society's Rooms, the Annual Meeting of the Bible Society.

Epitome of News.

Saturday, February 17.

—*Bombay Gazette*; London: "The Eastern Telegraph Company had their meeting yesterday, and Mr. Pender, the Chairman, then stated that what is known as the Muirhead duplex system of telegraphing is now in operation on the most difficult parts of the line, while within a few months the Company will not only have a duplicate cable all the way from Marseilles to India, but these lines will be duplexed, so that India will practically have four submarine channels of communication. I believe Mr. Pender by no means exaggerated the importance of this invention, for by an increase of the traffic, and consequently of the revenue, it will enable the companies in time to reduce the tariff without requiring any more capital for new cables."

—The nineteenth wrangler at Cambridge this year, Mr. Dairoku Yasuyuki Kikuchi, of St. John's College, is a native of Japan.

—The Samara-Orenberg Railway is now opened.

—Rev. B. W. Savile, Rector of Shillingford, in a London paper: "Let me ask the attention of your readers to an extract from a speech in the House of Commons at the opening of the Parliament of 1640, made by that gifted high Churchman, the young Lord Falkland when commentieg upon the acts and deeds of the Sacerdotal party of that day, who were the lineal predecessors of Mr. Tooth and his lawless anti Protestant colleagues in the present day:—'Mr. Speaker, it seemed their work was to try how much of a Papist might be brought in without popery, and to destroy as much as they could of the Gospel without bringing themselves into danger of being destroyed by the law. Some of them have so industriously laboured to deduce themselves from Rome, that they have given great suspicion that in gratitude they desire to return thither, or at least to meet it half-way. Some have evidently laboured to bring in an English, though not a Roman, popery. Nay, common fame is more than ordinarily false if none of them have found a way to reconcile the opinions of Rome with the preferments of England, and to be so absolutely, directly, and cordially Papist, that it is all that 1,500*l.* a year can do to keep them from confessing it.'—(Rushworth's 'Historical Collections,' vol. i. pt. iii.)

—The recent rains in Broach and Khandeish have seriously injured the cotton crop.

—There are 301 boarders and 14 day scholars in the Byculla schools. Over two thirds of the children are clothed, fed, housed and educated gratuitously. The Report speaks favourably of the progress of the scholars.

Monday, February 19.

—Major G. E. Huddlestone, Paymaster of the 17th Regiment, shot himself at Mooltan on Wednesday evening.

—A General Conference of Protestant Missionaries in China is proposed to be held at Shanghai in May next.

—*Nonconformist*: "It is *more* true than it ever before has been, that the active and persistent, albeit perfectly legal, agitation for religious equality has aroused the bitter opposition of its powerful foes, especially in the rural districts, where squire and parson, who reign supreme, have waged social war against Dissent. Ought Liberal politicians to look on unmoved when they see their Nonconformist supporters more or less prescribed, ostracised, or coerced in these districts, and while they know that in may districts, by the refusal of farms, nay by means of the covenants of leases, Dissent has been well-nigh exterminated? Is it quite reasonable that Nonconformists should be called upon, decade after decade, tamely to submit to such gross, though unrecorded, violations of the spirit of British institutions to suit the convenience of Liberal statesmen, who, though they might be the champions of the oppressed, are only too prone to ignore faithful allies, and submit to the preponderant social influence of the Established Church? Is it not hard that Protestant Dissenters who favour freedom of thought, find themselves unable to cope with the sacerdotal spirit and revival of mediæval superstition among the clergy, chiefly because that clergy are the only religious instructors of the nation recognised and supported by the State? Is it no practical grievance that, in the country parishes at all events, the rights of conscience and the freedom of choice in relation to popular education are to a great extent ignored, and priestly assumptions sanctioned by legislative enactment, because the Church is all powerful by reason of State favour and privileges, and because our governing statesmen are too weak or cowardly to curb its dangerous pretentions?"

—*Word and Work*: The following letter from Mr. Inglis gives cheering accounts of the present remarkable work of grace in the United States:—

My dear brother in Christ,—Since last I wrote you, we have had a glorious work in the North-west; my pen would fail to describe all I have seen of late. Last Monday I left Ottawa City, Illinois, 350 miles south of this, where we had a marvellous time. Hundreds in that city have been born again during the past fortnight; the Spirit of God has reached all classes, and some of the richest and the poorest have been brought to the feet of Jesus.

The inquiry-rooms were filled each night with the anxious, and the largest buildings have been crowded to the doors. So eager have the people been to hear the Word, that we have held three meetings every day.

I confess this is a new experience to me; at home I used certainly to expect a few to be saved, but i has surprised me when I have seem 400 in one meeting rise to be prayed for. It is simply wonderful how Christians come out in this country to the Bible lectures, with the thermometer 18° below zero.

What I have written about the above place is only a specimen of what God is doing in many of the cities of the West. I am sure I am speaking [illegible] truth, when I say that thousands out in this coun[illegible] have been brought to Christ during [illegible]

* We have received a letter on the subject treated above, which, as we have given so much space to the matter, we do not print, making only this extract: "As if to warn men (for whom a Redeemer *mighty to save* was secured) from so sad a mistake and of the doom that awaits them, Jesus declares that, sitting upon the throne of his glory, He shall say unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. Christ here plainly shows His view of this matter,—that the everlasting company of the devil and his angels is a fit destiny for those who do not accept Him as the Strong Deliverer. Again there is the solemn warning to Peter, Satan hath desired to have you that he may sift you as wheat."

which the other epistles were written, that we find no more disparity of style than might be expected. But in his method of arguing, Paul, to us, appears in every part of this epistle. His name does not appear; but he claims to be perfectly well-known. The writer is a recognized authoritative Christian teacher, of splended ability as a reasoner, with highest reverence for the Scriptures, with admirable tact. He speaks of Timothy, as a friend and brother; he writes from Italy where he had been some time; there is no reference to Paul, as there would naturally be, if Paul were distinct from the writer. For our part, we trace the manner and spirit of Paul in every part of this epistle.

THOUGHTS ON THE GOSPEL OF JOHN.

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him. ii. 11.

Miracles were for a sign, generally, to those that believed not. They were God's credentials, attesting his servant, written in a language that could be understood by those to whom the servant was sent. The transformation of water into wine, instantaneously, at the mere will of Christ, showed that the power of God accompanied his will. This miracle seems to have been wrought chiefly for the disciples of Christ. Their faith was not yet so developed but that it might be greatly helped by this evidence of divine power. There are many in these days who speak depreciatingly of miracles, as though they were only suitable to an unenlightened age, and could be of no use to us; but Scripture does not favour this view. Christ manifested his glory in this simple unpretending miracle, and his disciples were strenghtened in their faith. There are many believers. no doubt, whose assurance of faith is such that no miracles would add to it; but there are many more who are in the state of the disciples here mentioned, and who would be wonderfully helped by the display of divine power in miracles like those recorded in the Gospels. At all events we receive the testimoney of John in his old age that the glory of Christ was thus manifested. But the manifestation of the glory of Christ in the highest of all results.

In the temple. 14.

That is, in the Court of the Gentiles. What Christ would war against was the contemptuous indifference of the Jews for the Gentiles. He had already in Nazareth, by his references to Naaman and the widow of Sarepta, shown how eager he was for the fall of the midde wall of partition. He was evidently accompanied by a divine power in his expulsion of this great crowd of traffickers, who were certainly not in the least disposed to concede his right to expel them, and would never have given way to the scourge of this solitary stranger, if such a power had not visibly attended him. In other words he gave evidence that this was his Father's house, and that he, the Son and heir, had authority there. God himself was speaking to the great multitude gathered together there; if they had had an ear to hear Him, they would have heard, "I have set my king upon my holy hill of Zion; thou art my Son, be wise now therefore, oh ye kings and judges, kiss the Son, lest he be angry and ye perish from the way." As Christ was Lord of the Sabbath, so he was Lord of the temple. Here was a critical moment in the history of Jerusalem. The Lord whom they professed to seek, had suddenly come to his temple, making manifest that it was his; and whatever there was of true religion among the people and their rulers, required them that moment to bow to the heaven-attested authority of Jesus. But they simply gazed and shrunk back, huddling together outside the gates, and waited for his departure, when they crept back to their former position and resumed their traffic. When Mammon is once enthroned, it cannot be overthrown by a *coup d'etat*, even though the Son of God be the assailant. "Not by might, nor by power, but by my Spirit." It [illegible] none the less fitting that Jesus should in this [illegible] the first passover and at the last vindicate [illegible] dship in the temple.

What sign showest thou. 18.

The act itself was its own sign. It was as though a lion had suddenly appeared in the Court, a signal for immediate flight on the part of all. But Jesus was no lion-like Samson; rather, a lowly Nazarene whom no one would naturally be afraid of. If a divine power had not accompanied him, why should any one have hesitated to arrest him and arraign him for an unheard of assumption of authority? But there is nothing in the world so illogical as unbelief. It cannot draw the plainest inferences.

Destroy this temple and in three days I will raise it up. 19.

When Jesus died, the vail of the temple was rent from top to bottom, and the temple ceased to be the place where God held intercourse with his people. The hour had then come when "neither in this mountain nor in Jerusalem, would men worship the Father;" the risen Jesus drew all men to him; in him the world all comes together now. Shiloh had come, and to him would be the gathering of the nations. We see that from the commencement of his ministry, Jesus had clearly before his mind the cross at the other end.

THE PRINCE OF THIS WORLD.

The Rev. Mr. Haweis, author of "Current Coin," is strongly attached to the Church of England, and gives expression to his admiration. The characteristic excellence of this Church, for him, is in its comprehension; he loves her because she allows him to do what he is doing in this book, "plead for the enlargement of her boundaries." In her articles the Church of England has clearly-defined borders; but there are a good many of her clergy who seem to think they are at liberty to make new boundaries, and as they have very different ideas on the subject, the map of Christ's kingdom as defined in that church, becomes a strange medley of conflicting boundaries. Mr. Haweis is ambitious of being thought unusually illuminate, and while he repudiates religious phraseology affects the cant of science. E. g.—"The spirit in its present state is not reached except through its physical organ, the brain; vibrations are set up there, somehow, by what we call the Holy Spirit." "Some such agency as that (electricity) being controlled and directed by external intelligence, may be used as an instrument for setting up brain-waves and creating in the mind impulses and thoughts." These extracts go to show that the declarations of Scripture regarding influences of the spirit-world, become credible to this clergyman, so far as he can trace a material apparatus and a possible material connection. Is it not too bad of the *Saturday Review* to show itself so inappreciative of efforts that pay so much homage to its own ideas? The S. R. has a long critique of "Current Coin" and the notice is any thing but flattering. That the book should miss the praise of the *Record*, is natural enough; but that the *Saturday Review* should come down upon it, seems too bad, after all its beautiful scientific phrases.

In his Sermon on "The Devil," Mr. Haweis says:

"I think it would be very difficult to establish the existence of one particular arch-fiend, the king of devils."

That depends on where you go for proof. If the prophets and apostles, if Christ and the Holy Spirit could be accepted as witnesses, it would not be difficult to establish it. If the Bible is a revelation at all, we do not see why its revelation on this point should not be admitted. It is somewhat as though the Prince of Uganda should say to his European visitor, 'I have believed you when you told me of tunnels, balloons, railways and electric telegraphs; but when you tell me of rivers becoming hard as rocks, I cannot believe you, nor will I believe it until I see it.' It seems to Mr. H. quite rational and believable that there should be bad influences connected with personality out of the flesh, influencing the brains of human beings.

"When you pass away from this shpere you may find borderland conditions through which you may influence those who have not passed away; and if you are a bad spirit you may be able to be attracted towards those that are bad and influence them for evil. You are then their devil."

This is mere speculation, nothing more; yet this is offered in the place of what the Bible has to say regarding evil spirits. No, not so exactly; for afterwards the author finds it not unreasonable to suppose that there may be spiritual intelligences not belonging to humanity, and that between them and us there may be "ways and means of inter-communication through brain-waves, promoted by the electrical vibration of the nerve-fluids." And yet the whole force of his lecture is directed against the Bible representation of the Devil. We fail to see what there is unreasonable in the idea that these devils have a master. If they have power to establish relations with man, they must be able to maintain relations among themselves; but this means organization; and organization does not generally amount to much unless there is an organizer. Reasoning from analogy, these spirits will differ from one another in intelligence and in power; and why should there not be one among them superior to the rest in these respects?

Mr. Haweis finds no trace of the devil in the account of the fall of man; of seems to him more easy to believe that the sacred writers intended to speak of a serpent endowed with moral and intellectual faculties and powers of speech and using these for the overthrow of our first parents, than to believe in a communication from the spirit-world.

He says there is no mention of Satan at all in the Old Testament, "except in the *later* books of Job, Zechariah and first Chronicles." In other words, wherever Satan is mentioned, we are to suppose the writing comparatively modern. There is no book in the Bible that has marks of a higher antiquity than Job. Things that were originally ascribed to Jehovah, the Israelites, in process of time, especially after coming in contact with the Persians, in their captivity, came to ascribe to the devil; so says the author of "Current Coin." There is no ground for this. The Jews recognized God as the source of all power, and felt that they could speak of him as the author of acts committed by wicked agents, because the power was from him. When they wished to speak of the responsibility for the abuse of this power, they mentioned the wicked agents. Our Lord said to Pilate, "Thou could'st do nothing at all against me, except it were given thee from above." There is not the slightest correspondence between the Persian conception of a Deity presiding over evil, and the representations of the devil in the Old or New Testament. As a rule the devil has no more power over men than such as they concede to him; the humblest believer can put him to flight. The representation is that he is the Prince of this world, the god of this world, having vast power, simply because men love darkness rather than light, and are the 'children of disobedience.'

There is one thing that is worthy of note in this connection. They who are most opposed to the idea of diabolic agency, are they who make least account of sin; and the people who know most of "the sinfulness of sin" accept most heartily what the Bible says about diabolic influence. And we may remark that in the Gospels, where we have such clear revelations of the heinousness of sin, we have the most frequent references to the devil. And we do not think that there is one other of God's messengers who has had so much to say about the devil as Christ. And many a Christian will testify that his understanding of the personality and power of the devil has grown with his progress in the divine life. Again, we may note that man's pride takes offence at the Bible representation. It is thought humiliating that man in sinning should be leagued with the devil, or be used by him. This is really the source of that great dislike to the doctrine which is so manifest in these days.

Christians do not believe in the ubiquity of [illegible]

Tuesday, February 20.

—*Bombay Gazette*; Constantinople, Jan. 24: "The non-Mussulman population of the Empire bitterly resent the injustice of Conference in devoting its attention exclusively to the wrongs of the Slavs, investing them as it were with the character of a "chosen people." The indifference with which appeals from the Greek, Armenian and Jewish communities were received, has intensified this feeling, and the most active opponents of the Conference were to be found among the Christians. The Turks have found supporters and allies where they least expected, and the Porte is indebted to the mistakes of the Conference for having drawn more closely together the ties which bind to it the bulk of its Christian subjects."

—Lahore telegram, 19: "Despatches have been received from Kohat and Rawul Pindee which indicate anything but a satisfactory or peaceful solution of Frontier difficulties. A fresh attack has been made by the Hussan Kheyls on a bridge of boats at Attock. The Bossi Kheyls of Kohat are reported to have decided that nothing will place them on the side of the Government except the return of the land formerly held outside the Kohat Pass, which was originally granted for a period of seven years to the Pass Afreedees. The 9th Punjab Infantry have been detained at Meean Meer *en route* to Jhelum."

—*Times of India:* "The Famine Statement No. XIV. shows a decrease this week over last of 11,000 only, and the decrease, we hear, will no longer be maintained as efforts are being made to induce the Sholapoor people to rejoin in the works, but at present we only note an increase of 1,000 in that district. Cholera is still very fatal in some districts. At Kaladgee there were in the week up to the 16th inst., 209 deaths: in Belgaum 225; in Dharwar 436. In this latter district cholera has assumed an epidemic form, and we are glad to note that the people are to be moved to the Western Talookas. On the whole 'there is no material change since last week.'"

—National committees for the exploration and civilisation of Africa have now been established in Belgium, England, Germany, Austria, and Italy, the heir to the throne in each of these countries being expected to accept the presidency. The collections made in Belgium up to the present time only amount to 7,500*l.*, a very small sum if we bear in mind the wealth of that country. The Portuguese, who, by a strange oversight, were not invited to the Brussels Conference, are going to organize an expedition of their own; 20,000*l.* have been granted by Government for that purpose. The English committee will form a body distinct from, yet acting in concert with, the authorities in Savile Row. An elaborate scheme has been prepared by it, with the concurrence of the President of the Royal Geographical Society, and will shortly be made public.

—*Times:* The problem involved in transporting a large army through Roumania to the banks of the Danube is now infinitely more easy of solution than it was on any previous occasion. There is a railway which, passing from Odessa to Kischeneff, runs *via* Jassy to Galatz near the mouth of the Danube, to Brailow, further up the river, thence to Bucharest, and from the latter town to Giurgevo. The gauge narrows, it is true, at Jassy, but it is believed that with some delay the space between the wheels of the carriages could be narrowed. Colonel Vincent, moreover, states that the rolling stock on the Roumanian Railway is abundant, good, and specially constructed with a view to military purposes.

—*Times of India:* "Yesterday judgement was given in the case in which Messrs. Sassoon & Co. claim to pay a ground-rent of only R 1 per acre per annum instead of Rs. 500 per acre per annum for that portion of ground covered by the water of the Sassoon Dock. The Court held that as when the lease was agreed to the construction of a dock was not contemplated, the document must be interpreted by the ordinary, obvious, and grammatical meaning of the words, and accordingly decided that the land being still covered with water, was not reclaimed within the meaning of the lease. The rent, therefore, Messrs. Sassoon and Co. will have to pay will be one rupee per acre per annum. The Court also held that as there was no provision in the lease (to which both sides were parties) to meet such a contingency, and that there might have been, therefore each party should pay its own costs."

—*Freeman*: "Canon Mozley remarks that there is always a charm about a bit of true action springing, not from a mere idea, but from a belief. This attraction belongs to the evangelical tours now being taken by Theodore Monod and his allies throughout the French provinces. The last missionary tours were taken in the bra[illegible] producing department of Charente, and [illegible] places bearing names well known for sad association with former persecutions. Everywhere the revival or awakening of spiritual life is recorded. The reports tell us of the serious, business-like attention given to the message. It has been eagerly received, they say, not on account of any novelty of doctrine, or method, or uncommon emotions displayed, but out of a pure and simple desire to realize the Kingdom of God."

—*Overland Mail*, Feb. 2nd: Mr. May, Attorney-General, has been appointed Lord Chief Justice of Ireland.

Terrible gales and storms of hail, rain, and snow, have again swept over the country during the past week.

Amongst the deaths recorded this week are:—Sir H. Earle, Bart.; Right Hon. P. Erle, Q.C.; Countess Howe, Dowager Marchioness Townshend; Lady Simpson; Col. C. Hemery; Lieut.-Col. H. R. Murray late Bengal Art.; Surg.-Major N. B. Baillie, Bengal Med. Serv.; Surg.-Major J. L. Power, 4th Regt.; and Mr. J. Langman, P. & O. Co.'s Service.

The Turkish Parliament is to meet on March 1. Many delegates of the Lower House have already been elected, a large proportion of the number being Christians.

Telegrams from Sicily state that a Signor Corrado Lanza, a rich proprietor of Noto, in the province of Syracuse, has been captured by brigands and assassinated. The district has been thrown into a great state of agitation. A large body of soldiers has been sent in pursuit.

A numismatic discovery almost unparallelled in extent has been made near Verona. Two large amphoræ have been found containing no less than two quintals, or about 500 English pounds weight, of coins of the Emperor Gallienus and his successors within the hundred years following his reign. The number of coins estimated at between 50,000 and 55,000. Of those of the Emperor Probus there are more than 4,000. The majority are of bronze, but there are some of silver and others of bronze silvered (*subæratæ*). They are all in the finest state of preservation, and, with the exception of those of Gallienus, which are a little worn, they are so fresh from the mint as to make it evident that they were never put into circulation. The discovery has been considered of sufficient importance for the Minister of Public Instruction to despatch Signor Pigorini specially to Verona to report upon it. All the finest examples are to be placed in the Museum of Verona, and the remainder either exchanged in sets with other museums or sold, as may be decided upon.

Go-ahead as our American cousins are supposed to be, own our railway directors might advantageously take a hint from the following:—The Erie Railway Company, during the six months ended Nov. 10 last, which embraced the Centennial traffic, carried almost three million passengers without a single accident to life or limb, or the loss of any baggage.

From Philadelphia we hear that the electoral count began on Feb. 1 in the House, crowded galleries attending. No troops appeared.

They were not considered necessary, but 100 special policemen were on duty under the Sergeant-at-Arms, at Congress. Vice-President Ferry presided, opening the certificates. Speaker Randall sat alongside. The certificates when opened were handed to four tellers, Senators Allison and Ingalls, Republican representatives; Cook and Stone, Democrats. The certificates were read in full, the States being called alphabetically. The count was made without objection thus. Alabama and Arkansas for Tilden; California and Colorado for Hayes; Connecticut and Delaware for Tilden. Florida was then called; and, on double returns being read, the Vice-President announced that under the electoral law Florida goes to the Tribunal for decision. The count here ceased, and will not be renewed till the Tribunal has decided the case of Florida. The Senate returned to its Chamber, each House resuming ordinary legislation.

Wednesday, February 21.

—The consecration of Dr. Caldwell and Dr. Sargent as Bishops of the South India Mission will take place in Calcutta Cathedral on Sunday, March 11. The Bishops of Madras, Bombay, and Colombo will be present, as well as the Metropolitan.

—The Dutch and Achenese are still fighting.

—*Advance:* "The *N. Y. Herald* is nothing if not sensational; and "young" Bennett, its proprietor, is nothing if not a most thirstful and elaborate seeker after pleasure. His engagement with the beautiful Miss May has been the society gossip of New York for a year or more. The day for the marriage has, it is said, been repeatedly set, the last time for Dec. 27. But, as was to be expected, so eager a pleasure-seeker must sooner or later, and generally much sooner than he plans for, become *blasé*. And this gay millionaire has, so it appears, become the victim of his appetite, and been guilty of visiting his affianced repeatedly when in a state bordering closely upon drunkenness, causing him to behave in the most unseemly fashion toward her and other members of her family. Incensed at his behavior, the brothers of Miss May determined to publicly horsewhip him, which one of them did. The result has been a "challenge," and a sneaking off to some solitary place, where the parties could settle the "affair of honor" by shooting at each other. Once this might have seemed to the public quite brave. But the "code" has grown infamous, and those who resort to it make themselves first criminal, then ridiculous.

—*Madras Times*: A correspondent at Tripatore writes, under date 12th instant:—A special service in Tamil was held this morning at the L. M. Tamil Church, Tirupatur, by the Rev. M. Phillips, M. R. A. S., at the conclusion of which an intelligent young Brahmin, named V. Streenivasacharry, aged 19, from Vaniembady L. M. School, was baptized by the said minister.

Thursday, February 22.

—It is said that the Muccadums, fearing the loss of their commission, brought about the strike among the relief labourers at Sholapore. Mr. Robertson, the Commissioner of the Southern Division, now in command at Sholapore, has accordingly issued an order that any muccadum whose men refuse to work will never again be employed by the Government.

—On Tuesday night last, at about 9 p.m., Mr. Dossabhoy Framjee, Second Magistrate of Police, took down the dying declaration of Aloo Bama at the Jamsetjee Hospital, who was on the evening previous murderously assaulted by one Larkoojee Heeroo at his house at Sion. The motive of Larkoojee in assaulting the man appeared to be that his son had died last year from small-pox, and he (Larkoojee) believed that it was brought on by Aloo by sorcery. He had since then taken a vow to kill Aloo on any suitable opportunity presenting itself. The assailant has been arrested.

—Lahore telegram, 21: Russia presses the Ameer of Cabool for a definite reply to the proposals made. He defers accepting or rejecting them till the return of Noor Mahomed Shah enables him to decide. A *Jehad* continues to be preached to the army. The Ameer himself reads exciting passages from the Koran to the assembled Sirdars. Proclamations are made preparing the people for an unprecedented war. Troops are daily reviewed by the Ameer. The Khans of Bajaur are called upon to swear fealty. The Akhund of Swat urges them and all tribes to yield implicit obedience to the Ameer in the present conjuction and unite in the cause of Islam.

—The *Journal de St. Petersbourg*: states that the Khan of Khiva has applied for the formal and complete incorporation of his territory in the Russian Empire. The *Moscow Gazette* says that the Khan has expressed to Generals Lomakine and Iwaroff a desire to abdicate in favour of the Russian Government, but that the latter refuses the offer.

—The appointment of Cardinal Simeoni as successor to Antonelli, the Pope's Secretary of State, has given (it is said) mortal offense to the Jesuit party in the Vatican. But is not the Pope infallible?

—*Word and Work*, in a notice of Mr. P. P. Bliss, says: We remember, when staying with Mr. Moody in Greenock, how he told us that the sum of money which the Christians in Edinburgh forwarded to him subsequent to his leaving that city, and which they insisted upon his using in some way or other for the Lord, after declining it for his personal use, had been sent to Mr. Bliss in America, in order to set him free from business engagements, that he might devote his time wholly to the same blessed evangelistic work in which God had prospered him and his companion. The very many souls which the Lord has saved through Mr. Bliss's ministry prove unmistakeably an abundant recompense for that disinterested act.

—The good done by Y. M. C. Associations in the cities is very great. A correspondent of the *Christian Intelligencer* says: Is there not also an opportunity for such organisations in country districts, where young men in adjoining churches could band together for Christian work? This plan is in operation here (at Magee's corner, N. Y.) with good results. The young men in the Reformed church have united with the young men in several neighbouring churches—Presbyterian, Methodist, and Baptist—in forming a Y. M. C. A. This Association meets for prayer and Christian work in each of the churches represented, in rotation. Meetings are also conducted by the members in an adjoining district, where at a late meeting seventeen persons rose for prayer. Thus they are praying for great things and attempting great things. Might not this plan be tried in other country places.

—*Advance*: The sale of Bibles in Chicago the past three months has been about three times what it was a year ago. Most of the books were Bagster's and Eyre & Spottiswood's best. In fact, there had been a "run" on expensive Bibles. There has also been a marked increase in the call for concordances and Bible dictionaries.

"Mr. Moody, speaking to a friend of the peculiar difficulties to be met with in Boston, calmly said: "I know it. I am so glad I do not have to grapple with them. God is able—able. If we look at the mountains and the giants, we seem like grasshoppers; but we have Caleb's and Joshua's God. If he has told us to possess the land we are able to do it."

"Sermons in Stones" is the latest and most approved name for the lithographed discourses in which such a lively trade is done in England. The industrious persons who get them up furnish them in any desired style, and charge such moderate prices for them as to be within the reach of clergymen of limited means. The demand is very steady.

Christian World: "It is to us one of the most difficult things in the world to conceive how a Jew can continue, after two thousand years of Christianity, to deny that Christ was the Jewish Messiah. If the pervasion of the world by Christianity proceeds as it has been doing for many centuries, and the Jews still stand out, all mankind except the Jews will recognize a Jew as the Divine King of humanity. What do the Jews expect in a Messiah that they have not in Christ? If they can preach to us any purer, kinder, holier doctrine than that of the Sermon on the Mount, our ears are open to receive it. The Christian religion is the religion of perfect justice, infinite mercy, limitless human brotherhood. Are we to look for a Messiah who will preach a better gospel that these? Is not "the parliament of man, the federation of the world," a nobler idea than a universal Jewish kingdom? A Jewish kingdom *not* universal, a republic of Jews in Palestine, of which Mordecai talks, would have little effect on mankind of any sort; and it could not guaranty its subjects any securer protection than that which every Jew born in her majesty's dominions shares with Englishmen. In one word, Judaism, except as pervaded with Christian ideas is the hard and sterile creed which Goethe discerned it to be."

Friday, February 23.

—*Times of India*: "Last week our death-rate stood as high as 46·96 per thousand per annum, and the total deaths were 209 more than in the mean of the corresponding period for the past five years. Among the causes that swelled this list were seventeen cases of cholera. It is so early in the year for a formal appearance of cholera, that unless every possible precaution be taken to inspect and superintend the labourers arriving from the districts, a regular epidemic must be looked for in May or earlier. The Madras townspeople have already realized some of the terrors we only anticipate. Their last weekly death-rate was 104·3 per thousand per annum, more than three times the ordinary rate; and in the month of January alone there were 1,602 deaths from cholera; while for the first few days of February natives were dying at the rate of 200 weekly."

—Same: The story of the Afreedee attack on the bridge of boats at Attock is unfounded.

The Cabul Conference is adjourned, pending a reference to Cabul and the Viceroy.

—Lahore telegram: The sum of five thonsand rupees per mensem formerly allowed to the Khan of Khelat by the Indian Government has been doubled. Information has been received that from sixty to seventy men of the Utman Khel branch of the Abizais recently attacked the workmen labouring on the Swat Canal, killing and wounding thirty-three people in cold blood. They have carried off property of considerable value. The leaders of the raid are in custody, awaiting trial.

—The *Mongolia*, with English Mails left Aden for Bombay, Wednesday, 10 P.M.

—We find the following in the columns of a contemporary: "Madame Comte, widow of the founder of the Positive Philosophy, has just been buried in Paris. It may be feared that her death will prove the signal for a temporary revival of all the fierce controversies of which she was the centre during the lifetime of her husband, and after the publication of M. Littre's biography. Madame Comte's maiden name was Caroline Massin. She was without fortune, and it will be recollected that partly owing to this fact Comte's family, while not actually refusing their consent to the marriage, gave him to understand that it was not to their mind. She played a part in all the chief crises of the philosopher's life. It was she who saved him from being drowned in Lake Enghien, and it was she also who extricated him from the asylum in which he was placed, with little chance of his recovery, and watched over him during his season of madness, risking her life more than once in this trying task. We do not know that there ever will be complete accord as to her character. But there can be little doubt that she was often a great help to Comte, and that had he consulted her, and been guided by her more frequently, his philosophy would not have suffered, while his course in life would have been smoother and happier. Even after her separation from him she repeatedly endeavoured to save him from practical blunders; thus she laboured to reconcile him with his fellow-professors, and to prevent him from embroiling himself in personal quarrels. Comte's own estimate of her, penned shortly after their separation, describes her "a woman endowed with rare elevation of character, both moral and intellectual, but brought up in vicious principles, and having a false appreciation of the necessary condition of her sex." She occupies in Comte's life a much less romantic place than Clotilde de Vaux, the object of his adoration in old age. But the "dear friend" of his earlier years will ever be associated with the scientific labours of Comte, and posterity will think of her as a magnanimous and suffering woman,"

—Deaths last week, 608. There were 17 deaths by Cholera.

—*Bombay Gazette*: "Mr. LeMesurier's appointment of Agent of the G. I. P. Railway will not be filled up for one year; so that he will have the option of returning if the Egyptian office is not agreeable to him."

—We learn that the Telegraph Construction and Maintenance Company's steamers Seine and Hibernia left Aden yesterday to lay the second cable from Aden to Bombay for the Eastern Telegraph Company. If all goes well the laying of the cable will probably be completed by the 6th March, and the vessels will arrive the next day. The Seine returns to England and the Hibernia proceeds to Penang to lay a cable between Penang and Rangoon for the Eastern Extension Telegraph Company. The Kangaroo, another steamer belonging to the Telegraph Construction and Maintenance Company, has already proceeded to Penang with her portion of the cable, where she will await the arrival of the Hibernia. The Rangoon-Penang section will, probably, be completed by the end of March. The "duplex" system is already in work on the cable between Bombay and Aden, and messages are now passing both ways at once.

—*Bombay Ed. Record*: Everybody in Bombay will be delighted to hear that Percy Mull has been nominated by the Council of the National Training School for Music to one of the valuable Society of Arts Scholarships, though no one who ever heard his delightful and wonderful performances of the highest classical music on our Cathedral and Town Hall organs will be surprised.

—*Statesman*; Cawnpore: Last evening, Mr. Ram Chandar Bose, of the Lucknow Methodist Mission, entertained the ladies and gentlemen of this station with an able and eloquent address on the "Possibility of Miracles." Dr. Condon took the chair, and Mrs. Condon very kindly sang some charming songs. Mr. Bose spoke for about an hour, displaying a thorough command over the English language and the history of the world.

Miscellany.

—N. India Meth. Episc. Mission; Nynee Tal; Garhwal; Rev. J. H. Gill:

We have a copy of the Gospel in the fireside language of the people, and two or three songs to airs well known and popular among them which they listen to and join in heartily. It is customary for our village congregations to divide for singing into two sections, one section taking a line and singing it through four times, then the second section doing the same, so that each line is repeated eight times. Thus it is sure to impress on the memory the words sung. Garhwalees are fond of these exercises, and they will sit for hours, when led spiritedly by one of themselves, and sing through all the story of the birth, life and death of Jesus.

In Garhwal polygamy meets us constantly. It is almost universal. We need some new directions about the matter. Were the province to turn to Christ to-morrow, or were a single village to do so, it would be as impossible as it would be unchrist-like to turn out of doors numbers of helpless women and children, women who would become paupers, and worse than paupers.

The people of Garhwal are living in their patriarchal age. They have many customs of Abraham's time. How to bring them speedily to New Testament times and New Testament customs is the question. A whole family of nine are now candidates for baptism, but there are two mothers and two sets of children. It would require the skill of a Paul to know which woman has the best right to stay, and it would take a heart much less tender than the blessed Saviour's to turn either away. Both are willing to be his disciples. The angel is not yet dead who was sent to the desolate Hagar, to whom the announcement was made, "The Lord hath seen thy affliction." Give us permission to baptize these families as they are, and to pledge them to give up polygamy in their future contracts.

Eastern Kumaon; Rev. R. Gray:

Dispensary work has been continued and enlarged. One new dispensary has been opened; the funds for a building having been obtained in the province from friends of the medical work, which seems to have many friends among the Europeans as well as among natives. Numerous instances could be given in which the lasting friendship of natives has been gained through this work. The seed is being sown, and the whole church is looking for and praying for a baptism of the Holy Ghost, which it believes will certainly come. Lord, hasten the time!

Rohilkund; Rev. E. W. Parker:

There is a great variety of missionary work carried on in this Province. There is one Theological School, two Orphanages, two High Schools, two Dispensaries for women and children, besides many smaller schools and a large variety of direct evangelistic work. Besides the work in the regular stations there are native assistants living in over thirty different places preaching in hundreds of villages around. At the recent District Conference held at Bareilly, there were forty-one native preachers and thirty-five exhorters present from different parts of Rohilkund. There are found every where signs of progress which afford proof to a careful observer that the truth is gradually yet surely working its way to the hearts of the millions among whom this work is being done.

The Theological Seminary at Bareilly affords to its projector and its patrons cause for rejoicing at the successful issue to which it has been brought, and to all its friends it is a signal instance of the superintending providence of God who has thus supplied a long felt and pressing need. The building is of the most substantial materials. The main part is two stories high the lower room of which is a fine auditory. Around this are four fine class rooms; while the auditory is of such a size and shape that at least three classes if necessary could be accommodated in it without interfering with one another. Above is a hall which may be used as a Library and reading room for students and others who may like to enjoy such an advantage.

During the past year thirty-four students have been receiving instruction in this Institution. Eleven of these have just finished their three years' course and are soon to engage in Mission work, at least ten of them are already engaged to do so.

Panahpore is a Christian settlement about twelve miles from Shahjehanpore in an easterly direction. There are fifty-eight families and 329 individuals now in the village all of whom are Christians. A visit was made to the village on December 31st in company with Bishop Andrews and several missionaries, and a very interesting and enjoyable service held among them. They appeared to be happy in their new home and to be securing the means of making themselves more comfortable than they were in their former condition. The village contains nearly 900 acres of land, of which less than one-fourth has been brought under cultivation. Much of the land is of a superior quality and little or none below the average standard of fertility. When fairly subdued and put under cultivation it will undoubtedly yield a handsome yearly profit and afford a home and employment to twelve or fifteen hundred Christian people.

Moradabad; Rev. G. H. McGrew:

The series of lectures in English commenced last year for the benefit of the educated natives, has been kept up to the present with great and increasing success. Did space allow, it would be interesting to write at large concerning this branch of the work. In my judgment, it is one of the most important and hopeful of all our religious enterprises. Many of the more intelligent young men in India have lost all confidence in the old religions. An English education has shown them that the faith of their fathers is contradictory and absurd. They are now absolutely without any settled opinions on religious subjects. Still they are not without religious aspirations. Christianity as being the reputed faith of the governing classes has naturally attracted their attention. Their enquiries in this direction have disclosed to them the fact that Christianity is not the faith of Europeans; that its claims are disregarded by large numbers of them, questioned by others, and openly rejected and sneered at by still others. They have discovered also, that the religion of the missionaries is one thing and that of a majority of the Englishmen in India quite another and different thing. In short they have become familiar with all the objections which have been urged against Christianity with such assurance by Baur, Strauss, Renan, and others. This dangerous sort of information has come to them largely through the Government schools, which are not simply secular, but in many cases, also decidedly skeptical. Still skepticism does not satisfy many of these men. They are eager to hear and quick to comprehend refutations of the objections to Christianity. When *these* are overthrown, they lie open to direct evangelical and strictly religious teaching.

Roy Bareilly; Rev. J. T. McMahon:

The Missionary lives on "Faith in God," and the gifts of the people. His schools and work are supported by appropriations from America. The year has been one of prosperity. The fierce Mohamedan opposition of two years ago has entirely ceased. We are now at liberty to preach when and where we will. There is no English Church, but regular services are held both in English and Hindustani. There has been much religious interest during the year; quite a number professed Christ, and began to lead new lives. Some of them have illustrated their profession by a consistant life, others have gone back to sin. On the whole there has been improvement. We regret that we cannot record any conversions from heathenism.

In *Missionary Herald*; Saragossa:

Writing on the 28th of October, Mr. Gulick gives the following account of a Roman Catholic festival:—

"We have just passed through the great yearly festival of 'La Virgen del Pilar,' lasting ten days, when thousands of pilgrims come to Zaragoza from all parts of Spain, to worship at the shrine of this famous, miracle-working virgin. For you must know that there is great rivalry between different virgins. In fact, rival processions, carrying rival images of the virgin, have sometimes encountered each other in the streets, and fought pitched battles for the honor of their respective idols. But the 'Virgen del Pilar' is confessedly without rival in all Spain, and her shrine is the most famous pilgrimage in all the peninsula. It is to Spain what the shrine of Lourdes is to France, what the temple of Diana was to the Ephesians. There is, in fact, a remarkable resemblance between this virgin and Diana of the Ephesians. The story is that this image of the virgin and child, together with the jasper pillar on which she stands, were brought here by angels some time in the first century, and at the request of the virgin a chapel was built on the very spot where the image was deposited.

"October 12th is the anniversary of the descent of the virgin. On that day fifty thousand pilgrims sometimes pours into the city. 'God alone,' says Pope Innocent III., 'can count the miracles which are then performed here!' Cardinal Retz says that here, in 1649, he saw a man who had lost his leg, which grew again on being rubbed with oil from the lamp of the virgin. The anniversary of this miracle was long observed as a holiday. The other day I was in the cathedral examining the picture of this miracle, with perhaps an incredulous expression on my face, when an unknown woman stepped up to me, and with the utmost earnestness assured me that it was certainly true, was well authenticated, and I must believe it.

"A large portion of the girls in Aragon, and many in other parts of Spain, are named Pilar. Zaragoza abounds in stores of silversmiths and jewelers, and the principal articles for sale in all their shops are hundreds and thousands of images, imitations of the 'Virgen del Pilar.' They are mostly of silver, but also of wood, stone, brass, gold, and precious stones, and are of all sizes, from an inch to six feet high. The silversmiths make their chief gains from the sales of these images and their shrines, of which their shop-windows are full, and they are all strong opponents of the Protestant heresy.

"Zaragoza is the only city in Spain, I believe, which has two cathedrals. The largest of two, which is also said to be the largest in Spain, is the shrine of the famous virgin. Its name is La Catedral del Pilar. From this Cathedral there came processions nearly every day of the festival last week. The city was filled to overflowing with thousands of strangers, who poured in countless numbers into the great basilica, many to hear the music and see the imposing shows, in much the same spirit as people in Protestant countries go to the theatre. At the same time hundreds of devotees are constantly to be seen kneeling before the venerated image, and the jingle of coin is constantly to be heard, as it is thrown by the faithful through a strong railing upon the marble pavement in front of the image.

"Every day there were bull-fights, or fire-works, or balloon ascensions. The principal street was lined on both sides with temporary booths for the sale of all kinds of wares. There were also circuses, panoramas, puppet-shows, giants, dwarfs, charlatans, and a menagerie. Every night the city was brilliantly illuminated by thousands of lanterns placed on the balconies.

"We improved the occasion by sending a good man to sell Bibles and other religious books on the streets, and by having a preaching service every evening for two weeks. Although the distractions of fire-works, bull-fights, and all the other excitements of a great fair, are not favourable to the awakening of a genuine religious interest, we had a good attendance and close attention at all our meetings. Many strangers came in who, we hope, will carry the gospel back to their towns and villages. We can only plant beside all waters."

ESCAPE OF A NUN.

On the 2nd of November Mr. Gulick wrote again from Zaragoza:—

"You will wish to learn the fate of a young nun who, I told you, was reading the gospel, and was determined to leave the convent.

"Her mother secretly conveyed more Protestant books to her, by means of a cord which she passed down from a high window in the convent. Solely on account of her persistent determination to leave the convent, which the [illegible] do, the Archbishop threat[illegible] where she could have no further communication with any of her friends.

"Thursday was the great day of festival of the 'Virgen del Pilar, and the following day was decided upon as the time when this terrible sentence should be carried into execution. No time was to be lost. At midnight, Thursday, her uncle, Don Manuel Salvador, and her mother, Dona Isabel, went to the convent with a rope-ladder. With the nun's assistance they got up to a high and narrow iron barred window, through which her uncle dragged her by main force! The poor girl was sick and slender, or she could never have been pulled through. The aperture is so narrow that the nuns and authorities could not believe, the next day, that she had escaped that way. She was badly strained and bruised, but is over-joyed to have escaped from her ten years' confinement.

"The next day a warrant was granted by the government for searching her mother's house to find her. The whole family immediately fled to France. They have now returned, but think it best for the nun, Dona Fermina, to hide for a while. She has fully decided to deciare that she is no longer a Roman Catholic, if they attempt to recapture her. We cannot tell what the end will be, but pray that she may be delivered from the hands of her pursuers, whose tender mercies are cruel. We have seen her and are pleased with her appearance. She seems more thoughtful, serious, and earnest than we had anticipated from what we had seen of her relatives. She makes no pretensions to being a Protestant, but seeks for more light on religious questions. We have taken no part in her escape."

Selections.

P. P. BLISS.

The telegraphic announcement that Mr. and Mrs. P. P. Bliss were on board the fatal train which plunged into the gulf with that broken bridge at Ashtabula, O., and perished with the rest, sent a pang of sorrow throughout the country. All who perished in that most appalling disaster left friends to mourn their loss and cherish their memory; but in the case of Mr. Bliss, whose hymns and tunes had made him a favorite in thousands of churches and with millions of Sunday school scholars, his mourners, on both sides the Atlantic, are innumerable.

The life of Mr. Bliss was a voice—the voice of one singing, with a wonderful persuasiveness, of the "good tidings of great joy for all people." He wrote his own hymns, composed his own tunes, and sung them too. During the past three or four years, his gospel hymns and tunes, popularized partly by himself, and still more by his dear friend, Mr. Sankey, have been used oftener and by larger numbers than those of any other contemporary composer. Being dead, he yet speaketh, and the circumstances of his death will give a peculiar sacredness to the songs and tunes which he has left us. No doubt some of them will, having met a special want in the development of the Christian life of the period, and served their temporary, but not on that account unimportant, use, pass away; but some of them, we are confident, will take their place among those which the church will not let die. Those who shall hereafter pause to trace the distinctive qualities, the *timbre*, so to speak, of the Christian life of this time will note that what Charles Wesley was to John Wesley, Mr. Bliss has been to Mr. Moody.

The best of Mr. Bliss's hymns and tunes are simple and lucid utterances of the heart of the gospel and of the Christian experience of those who put complete trust in Christ as a perfect Saviour. Not keyed to the same pitch as Luther's famous battle-hymn, "A strong tower is our God," he yet gauged the popular temper and want of the churches equally well. The present more particularly aggressive form of Evangelistic work owes as much to what Mr. Bliss and his singing co-laborers have contributed, as to any other human instrumentality.

In George Herbert's "Country Parson," the Parson preaching is told that he must first "dip in his own heart" his words before he speaks them. Mr. Bliss had experienced his own songs before he composed them. It is not claimed that he was a great poet, or that he possessed the genius for some of the sublimer strains of music, but he had the sense and the tact which are not often equaled in matching words and tunes, and suiting both to the popular requirement.

Mr. Bliss was only thirty-eight years old. He was born in Rome, Penn. His parents were very poor, and his early advantages were extremely limited. It was to his admirable wife that he appears to have been most indebted for his earlier beginnings of culture; and to the last she was to a singular degree his greatest helper. After her, one of his first instructors in music was Mr. Root. Coming to Chicago [illegible] he music establishment of Root and Cady. The great fire of 1872 dissolved that connection, and he has been wont to say that the Fire was the making of him, setting him at liberty to devote himself to the special kind of work to which he felt himself called of God. His first church connection was the Methodist, but coming to Chicago he united with the First Congregational Church, Dr. Goodwin's, and was for a number of years both its chorister and Sunday-school superintendent.

One of the sweetest of the hymns and tunes composed by him, is the one entitled, "When Jesus Comes." Among those most in use, and which have been most evidently blessed in the using are the "Hallelujah, 'tis done!" "Calling now for thee;" "Whosoever will;" "That will be Heaven for me;" "Hold the Fort;" "Once for all;" "We're going Home to-morrow;" the one so dear to the little ones, "Jesus loves even me;" "More to Follow;" "Where hast thou gleaned to-day;" "The light of the world is Jesus;" "Let the lower lights be Burning;" "Pull for the Shore" and "My Prayer."

Last Sunday, in some schools, and we presume in many, the hymns used were exclusively those which Mr. Bliss has left us. The one beginning, "Free from the law, oh, happy condition," Mr. Moody thinks will live always.

Of late, as is well known, he has been the constant associate in evangelistic work of Major D. W. Whittle. No one can possibly feel his loss more deeply than our friend Maj. Whittle. They had seemed as necessary to each other as Moody and Sankey. At the time when he met his death he was on his way to Chicogo to join Maj. Whittle in carrying farward the work in this city begun by Messrs. Moody and Sankey. The first report was that Mr. and Mrs. Bliss with their two little children were all caught up in an undivided group, to their heavenly home. It was since ascertained, however, that the children had been left with their grandmother in Rome, Pa. At the noon prayer-meeting, New Years' Day, Mr. Moody announced that $10,000 had already been subscribed toward a fund for the education of the orphaned children, now adopted by the churches. —(*Advance.*)

"THIS YEAR, THOU SHALL DIE."

BY BEN. BEVERDY.

As in the trackless deep costly freighted argosies go down into the cruel depths, their fate unknown, their doom conjectured, never again to be seen until the sea shall give up its secrets, so in a great metropolis, young lives, laden with precious hopes and glorious possibilities, silently sink from the busy multitude and disappear into the fathomless depth of oblivion, "unwept, unhonored and unsung."

It seems a long time ago, and yet it is little more than ten years, when, in our proud and vigorous metropolis of the Northwest, a company of law students met each week to enjoy a social chat and to exercise their forensic abilities. They were mostly made up of those who were separated from the associations, and removed from the restraints of home, who had entered the battle of life full of bright anticipations, and were hoping some day to be able to point back with pride and satisfaction to an honorable and successful professional career.

A favorite of our club was a young man from a neighbouring State, of handsome person, engaging manners, and possessing that peculiar freedom, warmth and magnetism of manner which makes hosts of friends, and, while one of the most enviable, is yet one of the most dangerous of gifts. He possessed fine natural endowments, was a born orator, and was burning with an insatiable ambition to grasp all the honors and rewards which a brilliant professional and political career could bestow. As I became intimate with him, I was shocked to learn that his moral nature was depraved, that his life was impure, and that he was not guided in his conduct by considerations of duty and principle. He boasted of his wickedness, and reveled in its memories. I was not in the habit of rebuking one openly, yet I felt a strange desire to see this favourite of nature, who had placed in his keeping so many possibilities for doing good, rescued from his evil ways. My expostulations were kindly received, but jestingly turned off.

About that time the then eloquent and venerable Dr. Kirk, of Boston, was announced to preach in Moody's mission church in Chicago, and I persuaded my friend to accompany me to hear the celebrated divine. The building was crowded to its utmost capacity, and there was present a spirit of awe and solemnity which was profoundly impressive. The grand hymns borne upwards by the voices of the large congregation roused every religious emotion into activity; the sublime prayer intensified it, and when the text was announced, "This year thou shalt die," there

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was a silence as profound, as if the startling words came from the living mouth of the ancient prophet. The venerable aspect of the preacher, and deep and ringing tones of his voice, his thorough earnestness, his affectionate appeals, his vigorous enunciations of truth, the solemn nature of his theme, and above all, the presence of the Holy Spirit, all rendered the occasion one of singular impressiveness. My friend was strongly affected; a new revelation seemed to dawn upon him, and he saw the vanities and uncertainty of life, and the awful problem of eternity in the intense light of an awakened conscience. In the evening, we heard another faithful sermon from the same grand old saint, and the impression on my friend seemed to be deepened. I urged him to accept the truths we had heard, and he promised to consider the subject seriously. Soon afterward he told me that he had carefully thought over the matter as to whether he should become a Christian, and he had decided that he would not for the present, that it would interfere with his pleasures, his prospects and ambitions, which he could not relinquish, and drawing himself up proudly, he said, "In ten years I expect to stand in the Senate of the United States." I reasoned with him, but without avail; he seemed to have made a deliberate choice, and could not be shaken.

Soon after he was missed from our circle, but in a few weeks I met him again for a few moments in a public assembly. I was struck by the pallor of his countenance—the unearthly whiteness of his face. His fine features seemed like a beautiful piece of statuary, so white and delicate were they, and he looked like a model of manly beauty, worthy the palmiest days of classic art. He greeted me with much cordiality, informed me that he had been ill, and that he was then out contrary to the direction of his physician. I felt a secret sinking of my heart, as a vague presentiment was forced upon me, that the pallor I saw was the approaching shadow of death, but yet I could not believe it. But it was true nevertheless, for soon afterward I was inexpressibly pained to hear of his death at his home.

That eventful Sabbath and sermon, that startling text, "This year thou shalt die," had been to him a solemn message as if carried direct from the throne of God, and was at once a last warning and sure prophecy. It was his supreme opportunity for an immortality of blessedness which God kindly vouchsafed, but he dashed it from him as if of trifling moment, and it was lost forever.—(*Advance.*)

"NO INTOXICANTS SOLD."

This is the banner which Messrs. McDougall and Downing, on behalf of "The People's Cafe Company," have set up, and by which they mean to abide. To our thinking it is an unexceptionable standard, even if it were an unpopular one; but the experience of past months would seem to justify these enterprising gentlemen in the fresh departure which they inaugurated on Monday week, and in their intention to plant, as early as possible, some scores of "People's Cafes" throughout the metropolis, suited to the needs of all classes of society.

As we stated last week, a large establishment has been opened it St. Paul's-churchyard, on the non-intoxicant principle. A number of friends accepted the invitation of the Company to the opening banquet, which, from a culinary point of view, was all that could be desired, and once more dispelled the fatal illusion that, in order to satisfy the legitimate necessities of the body, one must, perforce, "put an enemy into their mouth to steal away their brain." There was sufficient evidence given, in the various speeches of Monday week, that this fatal delusion is, alas! a commonplace one in the City. Almost every speaker referred to the prevalent habit among our young business men of frequent visits early in the day to refreshment-bars and public-houses. And the most striking evidence given, as this meeting, of the necessity for providing such safe places for eating and drinking, was that which came from what we might term the opposite camp. A gentleman, not an abstainer, from a long experience in the travelling department of the commercial world, spoke very strngly of the dangers to which his fellow business men in past years were exposed through a sort of compulsory patronage of intoxicating drinks. He had something to say too of "early drams" partaken of by young men. Is it any wonder that cases of embezzlement are a frequent item in the daily court records of the metropolis?—(*Christian.*)

TELEGRAPHIC NEWS.

Belgrade, February 15th: Prince Milan has despatched special envoys to Constantinople to negotiate with the Porte for peace.

Constantinople, 15th: The Porte having refused to negotiate with Prince Nikita at Vienna, he has proposed Cattaro, which place the Porte also declines, and now proposes to negotiate either in Herzegovina or at Scutari.

London, 16th: In the House of Commons last night, the Hon'ble R. Bourke, in reply to a question put by Sir R. Anstruther as to whether the Sultan of Zanzibar had faithfully fulfilled the engagements entered into in the treaty drawn up by Sir Bartle Frere for the suppression of the slave trade on the East Coast of Africa, said that the Sultan had fulfilled them.

Washington, 18th: The Electoral Commission have decided to give Governor Hayes, the Republican candidate, the returning vote for Louisiana.

Constantinople, 19th: Prince Nikita has now agreed to despatch special Envoys here to open up peace negotiations with the Porte.—An uneasy feeling exists here, and rumours are current that the Sultan is mentally ailing. Edhem Pacha's (the newly appointed Grand Vizier) position is said to be untenable.

London, 19th: The Rev. Canon Gee, nominated by the Bishop of Rochester to succeed the Rev. Arthur Tooth, forcibly obtained an entry into St. James's Church Hatcham, yesterday, and resumed the services both in the morning and evening without further disturbance. The Rev. Arthur Tooth has been released from the Horsemonger Lane Jail.

20th: The English newspapers are discusssng the likelihood of Russia chiefly attacking the Asiatic territory of Turkey in the event of a war with that country.—Midhat Pasha, the late Grand Vizier of Turkey, is at present staying at Naples.

21st: In the House of Lords last night, Lord Derby, in answer to a question put, said that England had told the Porte that she would neither coerce it into accepting the demands made by the Powers at the Conference nor would she protect it against coercion from others. Lord Salisbury and Lord Beaconsfield both spoke in opposition to the policy of coercion.—The London press to-day, in commenting on the Debate which took place in the Lords last night and the statement made by Lord Derby respecting England's policy towards Turkey, express the opinion that it has removed nothing from the uncertainty which surrounds the future.

Constantinople, 21st: An official Bulletin has been issued in respect to the rumour that the Sultan's mind was failing, and stating that his ailment has been toothache, from which he has now recovered. Edhem Pacha's position is firm, and the rumours of its being untenable are groundless; no change is contemplated in the post of Grand Vizier.

London, 22nd: It is stated that it is probable that the result of the War Office Committee now sitting will be, that General Officers on attaining the age of 65 years will be compelled to retire from the service.

PASSENGERS SAILED.

Per P. and O. Str. *Teheran*, 19th:

For Southampton.—Mr Geo Douglas, Monser Bonduin, Mr E McCarthy, Mrs Cotania and child, Captain Crawford, Mr S Butcher, Major O'Connor, and Mr and Mrs Price.

For Brindisi.—Mr and Mrs G B Pasley, Captain H W King, Mr L E Griffiths, Dr and Mrs Lynn, Major Mollock, Mr J Thomas, Mr J O Thomas, Mr R J Linton, Mr F J Morsden, Captain F Spring, Mr R B Bowler, Mr L Parkers, Mr W A Nedham, and Mr G A Alexander.

For Venice.—Mr G Strinthall, Mr R F Mallett, and Col W Arbuthnot.

For Suez.—Captain A Bland, Mr J R Boyd, and Revd H Depelchin

For Gibraltor.—Mr C D Fernandes, and Mr D'S de Remedios.

For Aden.—Mr Hamilton.

PASSENGERS ARRIVED.

Per Str. *Strathleven*, from Liverpool, 19th:

—Col and Mrs Gough two children and nurse, Master Hugh Gough Major and Mrs Bevill, Captain and Mrs C M Hall, Surg and Mrs Shirley Deakin, Revd and Mrs Canon Treach and maid, Mrs Webb, Mrs Rimington, Mr and Mrs Chapman, Miss Logan, Miss Martyr, Miss J P Maer, Mr J C Stobie, and Mr J R Sysnar.

Per P. and O. Str. *Venetia*, 21st:

From Southampton.—Mr G Bayley, Mr G Bradfield, Mr W Munro, Mr R Sword, Mr J Bell, Mr and Mrs Serafton, Miss and Master Dailey, Mrs Helen Jones, Mr H J Hind, Mr J Rees, Dr Robert Moodie, and Mr L D Reid.

From Venice.—Lt-Col Davidson, Major and Mrs Westmoreland, and Mr H Cormack

From Brindisi.—Rev T Hocking, Colonel Rose, Colonel Woods, Mr Corbett, Mr J R Parsons, Mr J Jackson, Mr Luby, and Mrs Heckford.

From Suez.—Mr W H Colvill.

From Aden.—Mr M Rustomjee, Mr Joseph Milne, Mr R C Mullins, and Mrs Stevens and infant.

Domestic Occurrences.

MARRIAGE.

BISHOP—WILKINS—February, 15th, at Trinity Church, Kurrachee, by the Rev. Digby Cotes, Edward Bishop, (late I. N.), to Isabella Jane Elenor, eldest daughter of Alfred Wilkins, S. P. and D. Railway.

"BOMBAY GUARDIAN."

Subscriptions received from 17th to 24th Feb. 1877 at the new rate.

Colonel E. J. Lawder, 31st July 1877, Rs. 4-11-6; A. H. L. Fraser, 31st Dec. 1877, Rs. 15-14-8; R[illegible] 31st Dec. 1877, Rs. 27-7; Captain R. L Price, 1st February 1877, Rs 7-10; Lieut. J. W McLaughlin, 31st Dec 1877, Rs. 7 10; E H. Ensore, 31st Dec. 1877, Rs. 6; Dr. W J. Vansomeren, 15th January 1879, Rs. 24; A. B. Collett, 24th April 1877, Rs. 6.

Advertisements.

BOMBAY AUXILIARY BIBLE SOCIETY.

The Annual Meeting of the Bombay Auxiliary to the British and Foreign Bible Society will be held in the Society's Rooms on Thursday, the 1st March, at 8·30 p. m. when a Report of its proceedings for the past year will be submitted.

The Lord Bishop of Bombay, Patron of the Society, will occupy the chair.

The attendance of the Friends of the Society is respectfully invited.

D. C. BOYD,
T. CROSS,
Secretaries.

Bombay, 22nd Feby. 1877.

LECTURE.

THE Revd. E. S. Hume of the American Mission will deliver a lecture in Connection with the Bombay Temperance League on Tuesday evening next the 27th Current in the Rooms of the Young Men's Christian Association Dhobie Talao.

All are cordially invited.

MEMORIAL SCHOOL CAWNPORE.

THE Public are requested to take notice that the Boys' and Girls' Department of this School are now separate. The premises purchased for the latter are situated in the Civil Lines, 2½ miles from the Boys' School which will open this year in the New School building recently erected for them in Cantonments.

In consequence of these changes there will be accommodation for 20 more boys, and 30 more Girls.

The Boys' Department is now under the Rev. J. W. Waugh D.D. and Mrs. Waugh.

The Girls' Department is under Miss Thoburn of Lucknow to whom all communications in this department should be addressed.

Terms for both departments. Per Month—

Single Boarder	Rs. 16	0	0
When more than one of the same family-Each.	15	0	0
Entrance fee for each Boarder	10	0	0

No Extras Except Music Books and Clothes.

The School will open on Feb. 1st 1877.

Early application is requested. All communications for the Boys' Department to be addressed to the REV. J. W. WAUGH, D.D.

Principal Memorial School Cawnpore.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PARELL ROAD.

Head Master—MR. JAMES MCDONALD,
Head Mistress—MRS. MCDONALD, } With Assistants.

FORT SCHOOL—HUMMUM STREET.

Head Master—MR. A. D. SMEATON,
Head Mistress—MRS. SMEATON, } With Assistants.

Music Master—MR. JOSEPH SCHMUCK.
French Master—SIGNOR PEDRAZA.

D. C. BOYD,
D. MACPHERSON, } Honorary Secretaries.

Boarders (Boys and Girls) are received by Mr. and Mrs McDonald, and by Mr. and Mrs. Smeaton.

Bombay, December, 1876.

A NEVER-FAILING REMEDY
FOR LIVER COMPLAINTS.
DR. SCOTT'S BILIOUS AND LIVER PILLS.

PREPARED without any mercurial ingredient. Invaluable to all who suffer from Bilious and Liver Complaints, Indigestion, Wind, Spasms, Nervous Depression, Lassitude, Lowness of Spirits with sensation of fulness at the pit of the Stomach, Giddiness, Dizziness sensation of the Eyes, and many other symptoms. For habitual Costiveness, as a family aperient medicine, and as a purifier of the blood they are unequalled; mild in operation, and grateful to the stomach; create appetite, promote digestion, and strengthen the whole nervous system.

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IMPORTANT CAUTION.—Be sure to ask for "Dr. Scott's Bilious and Liver Pills." If you ask for "Scott's Pills," you will get quite a different medicine; If you ask for "Bilious and Liver Pills," you will get a spurious compound. The genuine are in a square green package, and must have the name and address "WILLIAM LAMBERT, 8, KING WILLIAM STREET, CHARING CROSS," engraved on the Government Stamp.

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